Cornelius Hutton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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EXTRACTS FROM AN ADDRESS OF REV. JOHN FOSTER,

IN BEHALF OF THE BRISTOL BAPTIST EDUCATION SOCIETY.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensive system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages, and of every diversity of disposition, capacity, and situation, and that ministration, continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent improvement and exercise of all his faculties, to the acquisition of materials for his work, and of rules and methods for performing it in a worthy manner. His whole subsequent life, indeed, is to be a course of improvement; but this introductory period, well employed, will be of inestimable use, in forming his mind in the right habit for it, and inuring him to the labour.

We watch with great interest every remarkable manifestation of such a character in young men of our congregations. To observe this disclosure is very gratifying on their own account. But it is not long before we begin also to think, of what value these qualifications might be, as applied to the special service of Christianity. When we consider the state of that great cause in the world, and in our country, it is impossible not to wish that a far larger share of the talent existing in the community could be laid hold upon, and drawn forth into the operations of this consecrated field. Even in beholding the great division of mental ability which carries no marks of relation piety, and seems as if it knew of no such thing in the world, there will often arise the wish, together with a consciousness of its being a wish in vain, than an ample share of this had been just so much energy and agency in the promotion of religion. But it is with more especial regret that we sometimes reflect, that here and there are individuals, whose superior mental endowments, being combined with piety, seem to be marked as expressly belonging to the cause of God; but who yet are withheld by one prevention or another, from being effective in that service. They might be made a very sensible addition to the Christian force, which is in hard combat with error and sin; they would be able to think and speak what might be exceedingly useful to multitudes; but that which they might do is wanting. And here permit us to name, as one of the *causes* that is wanting the inadequate support afforded to institutions of the nature of that for which we are pleading.

Reverting to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil. *That* operation never intermits, for is it possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. That activity challenges your attention on all sides; it meets you in practices which are working a still greater than their immediate and absolute evil, by incessantly throwing out a malignant force of example; maintaining, as it were, a standard model and encouragement for sin, and thus emboldening other men to do the same: it meets you in language which is every hour teaching folly and iniquity to numbers beyond calculation, of youth in every stage of life. This too, is *successful* activity, and *efficacious* instruction. Now, is it not infinitely desirable, that, amidst, and in opposition to, all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming, and protesting against the prevailing impiety and wickedness. And should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient by being brought out to the best advantage against the wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious community ought not to consider the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be, for religion.

Let it again be considered, what a prodigious calling forth of ability there has, within our times, been in all other modes of activity. It might seem as if the human mind, in this part of the world, had nearly slept out its long deep sleep, and were now in lighter morning slumbers ready to awake at any call. In our nation especially, there has been displayed what appears, in comparison with the state of our ancestors, almost a preternatural restlessness to be in action; so that the various objects of human interest, whether serious or trifling, have excited such a measure of faculty and ardour in the pursuit of them, as to raise our wonder at the capabilities of man. A surprising number of able spirits have been impelled into every department of literature, of science, of arts, of curious research, of enterprise for remote discovery, of schemes for the change of public institutions, and of the dreadful business of war. Now, while we behold this vast amount and superfluity of talents directed to every other purpose, can we be content without an effort to bring forward the best of the remaining abilities, to prosecute an incomparably nobler object? Are we willing that *this* should obtain but a much slenderer proportion in the distributive allotment of cultivation, intellect, and genius?

It is true that the cause of religion has not remained stationary as it respects the number of intelligent and faithful promoters, while different and opposite interests have been receiving so ample an accession. The new spirit which has arisen among men, to propel them in such masses, in all directions

of interest, fancy or ambition, with an incitement to go further than men had ever gone before, has, under the divine destination, sent us large reinforcment for the work of God and human renovation. But we feel that we want a still much larger proportion of the minds impressed with the new impulse to exertion, when we look upon the condition of the people of our towns and villages throughout large tracts of the country.

In many places where efforts have been made for several years, with hopeful signs of success, it is but a very scanty measure, that the ministers stationed at the distance of many miles from districts or villages, are able to extend their labours thither. The deficiency is but imperfectly supplied, either in kind or frequency of service, by less competently qualified teachers, belonging to our religious societies. Here it will not be imputed to us that we can mean any disparagement to the efforts of those worthy and useful labourers. On the contrary, we estimate them highly, rejoice exceedingly in their increasing number and activity, and wish that many more may speedily be excited to do like them,—provided always, that, while they proceed in teaching others, they be assiduous in the use of all attainable means for their own progressive improvement.

But, at the same time, it is plain to common sense, that it must be of vast importance to the honour and success of religion, that as many as possible of its public teachers should be men of great mental cultivation,—exercised in regular and even severe labours of of thinking,—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth to any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear to advantage in society. The necessity that many of our preachers should stand thus high, is becoming the more apparent and urgent from the very circumstance on which we have been remarking; namely, the constantly increasing number of such preachers as have enjoyed but a very limited degree of the privilege of education, either in early or more advanced youth. While the number of these is fast augmenting, it must be the wish of every considerate person among our religious friends, that our ministers of the most cultivated order should still be of a number to preserve some *proportion* to them, both for the sake of maintaining the respectability, in the view of the community, of a vocation with which religion is so much implicated, and that there may be in every place, men whose evident superiority may exert an influence, of example, advice, and moral control, over those subordinate qualifications. A minister respected for his clearer inteligence, and more extensive attainments, may be a centre of combination and influence to a little band of these auxilliaries, and dispose their operations in such manner as to render them doubly useful. But, if we should send out well accomplished ministers in numbers sufficient to maintain the *proportion* here desired, there should assuredly be no apartments left vacant from year to year in our academy.

It will surely, appear desirable that our public preaching, with all its accompanying secondary expedients of religious instruction, should be vigorously continued and still further extended, both in its ordinary exercise, and in its more irregular and excursive operations. But what if ignorance, mental imbecility, or the rashness of undisciplined zeal, should become conspicuous in the prosecution of this great service? Let any sensible friend of religion recollect in what manner he has been affected by examples which he may have witnessed of this kind; what influence he thought such exhibitions likely to have on the several

classes of hearers: what remarks of some of them he gladly escaped from listening to. And then let him say if it be possible, consistently with a sincere concern for the Christian cause, to be indifferent whether the greatest attainable measure of understanding, judicious thinking, appropriate language, and illustrative knowledge, shall pervade an active system which aims at making men wiser and better. He certainly will not say, in answer to this, that the efficacy of the ministration depends on that Spirit whose power is not limited by the quality of the means. We all know *that* right well. —But it is just as clear a truth, that the professed friends of the Gospel will never be admitted, by its author, to have proved their sincere care for its honour and progress, by a carlessness respecting the fitness of the means and instruments, while the great and lasting mischief done to it by ill-adapted instruments has been a plain matter of fact before their eyes. Piety, and a more than ordinary measure of natural capacity, we deem to be of the essence of the fitness for the service; and when these are found in youth, we know of no better course for the attainment of the requisites to be added, than that which is pursued in such institutions as the one for which we are now petitioning a larger supply of aid from the friends and societies within our religious connexion.

ALEXANDER CAMPBELL.

PITTSBURG, Dec. 16th, 1824.

Messrs. Breckinridge and Harrison.

Gentlemen,

For your individual satisfaction I herewith send you a copy of my two publications in reference to Alexander Campbell. You will perceive, upon reading my pamphlets, that whatever may have been the sum of my calumny or misrepresentation of Mr. Campbell, that I have been much more disposed to have the whole of it brought to *public view* than Mr C. has been.—That I have promptly placed myself in *circumstances*, and assumed an attitude, to *bear all the burden* incident to a full development of the *injustice* complained of by Mr. Campbell; and, that nothing has been, or is now, wanting to a fair determination of the case but Mr. C's agreement to *run the risk himself* of the *contingent expences of a legal investigation!* But I shall not take the trouble of suggesting to you any of those ideas which the intelligence of your own minds will take up, combine and *dispose* of, from the face of my publications, to much greater advantage than I may suppose myself capable of doing with my pen. What Mr. Campbell has said of me in your "Luminary" is legitimately subject to any strictures, of suitable garb, that I may have to make thereon; and therefore, with your indulgence. I will occupy a column in your paper in a few remarks upon the article of Mr. C's writing alluded to. The first thing to be noticed in Mr. C's. communication in your "Luminary" is, the appellation he prefixes to my name of "Reverend," and for which he has no authority whatever: inasmuch, as I am one, of very many among the Baptist ministers (not to say Pœdo-baptists) who have an aversion to the name equal to any thing ever Mr. Campbell felt. Which aversion, Gentlemen, is in its kind, similar to that which you expressed by your correspondent "Venerator" toward a Political "Trinity."

The object for which Mr. C. gave the title to me, and for which he gives it to many others, is, no doubt, present to your reflections. He has been, ever since he has pretended to write as a universal Mentor, in the habit of treating the name "Reverend" as an expression of a lordly, ambitious, and self-righteous disposition on the part of all those ministers who may have assumed

or submitted to it. These ideas, in connexion with the name, being well engrafted in the minds of his admirers and readers, he *bestows* the appellation upon whom his maledictions rest, and whom he wishes to *subject* to the visible contortions and disgusting grimace of his own immediate adherents. This sort of trick is familiar to him: and certainly gives an happy expression of that coincidence spread over the whole '*morale*' of the man. It cannot be doubted, but that such practices afford a very cheap and easy method of passing for a witty and pleasant fellow:—to *make* names, give them *meaning*, and then apply them to whom he pleases!

Mr. Campbell goes on to say, that he has, he conceives, "proved and demonstrated *that* publication" (meaning my letters) to be unworthy of the least attention, being only a collection of groundless conjectures, malevolent insinuations, and self-contradictory assertions:" and further, says, my letters were "defamatory" and a mere work of "imagination"—"a scheme of calumny:" and myself he dubs with the name of "would be calummiator." To all of which, I simply observe, that if Mr. C. has proved and demonstrated my letters to be what he represents them it is certainly a new thing in his doings—*proof and demonstration* being, generally, irreconciliable enemies to Mr. C's *assertions* of other people's characters. *You*, Messrs Editors, *will be able to testify*, that Mr. C. did not "*prove* and demonstrate" the case *according* to his *pledge*—that he had to violate his solemn *pledge*, to prove and demonstrate it! What sort of *demonstration* that must be which has its *existence* in direct *falsehood*, Mr. C. is now called upon to *demonstrate*! (Vide certificate of Eichboam & Johnson of Pittsburg) How far I merit the name of a defamer or would-be calumniator, or am fairly chargeable by Mr. C. with malevolent insinuations, self-contradictory assertions, and groundless conjectures, I shall leave you, to judge Gentlemen, after reading my pamphlets. From which pamphlets you will perceive, that I consider Mr. Campbell to be, (speculatively at least, if not practically) as a Theologian, a compound of Sandemanianism and Antinominanism—A *Monster* which am not disposed to have recognized as a brother of mine in the Gospel, nor to suffer to name himself by the name of a baptist. Hence, I have published him as no baptist, and though I did not, in the first instance, give my real name, I *have always been forthcoming* when Mr. C. might *wish and call* upon me to prove it.

In your "Luminary" I am said to have "killed both my pamphlet and myself ecclesiastically; *having already* acknowledged that a great part of it is false, and having since its appearance, found it necessary to abandon my flock in Pittsburgh." Now, Mr. C. is famous for writing bulletins of his *imaginary* victories, and has an enviable faculty of believing, that he is killing his adversaries when he is but "beating the air." In the present instance, however, he does not claim the merit of killing his opponent, but appears to intimate, that I have been horror-smitten at the *enormity* of my own *sin* in saying aught against him, and, Judas-like, under the remorse of my guilty conscience, committed suicide. The *fact* he states is, that I have "killed myself, or my reputation, ecclesiastically;" the evidence for the "*belief of this one fact*" is not the testimony of "*twelve men*," but the ipse dixit of *Alexander Campbell!* Well, Messrs Editors, Mr. C's bare "says so" will pass for something—in some places—a litter longer! Consider me, however, as saying, *that I have not acknowledged that a great part of it* (my letters) *is false*:" and when Mr. C. furnishes you with testimony for the "*belief of that one fact*," spare me not, but publish me as a man of untruth—a deliberate liar: So, that when I may

come to your part of the country I may be properly *labelled*.

The next part of the evidence he furnishes, of my having killed myself, is, that I have "found it necessary to abandon my flock in Pittsburgh before I had fulfilled one year among them. How clear, how distinct, how luminous, and appropriate this evidence is! The argument is—*If a minister leaves a church in Lexington to go to take charge of another church in Frankfort, or to preach elsewhere, 'tis an evidence of his having killed himself ecclesiastically!* What a professor of moral philosophy, *theology* and logic the man would make who reasons thus. Should a vacancy in the before named professorships take place in your Transylvania college, Messrs Editors, for the *sake* of science, morals, and religion, don't forget to recommend Alexander Campbell!—But perhaps Mr. C. meant to say, or insinuate, that the baptist church in Pittsburgh were so far sensible that I had slandered Mr. C. that they turned me off in disgust as a liar. If so, Messrs Editors, you will find the *insinuation* stamped with falsehood by referring to the *certificate* of the Pittsburgh church on the fifth page of my "miniature portrait of Alexander Campbell." Whether these *circumstantial evidences*, of Mr. C's of my having killed myself, be contemplated in the character of *logic* or of a *lie*, there is that sort of mental imbecility about them, which could only be looked for from an opium eater in the last stage of intellectual exhaustion: at the same time it bespeaks more of turpitude in the heart than I deem necessary to express here, or than you would wish to publish. The gentleman has nothing to do but continue to publish such pieces about me in different parts of the country, and have them brought to my eye, and I will soon consign every fragment of his reputation to the tomb of the Capulets. Yes, his famed "smartness" (intellectual greatness and literary magnificence) will soon vanish like the "baseless fabric of a vision"—as it really *is*, in a great degree.

The next thing to be noticed of Mr. C's communication in your "Luminary" is, the charge which he makes against the clergy as being "a very contentious and quarrelsome sort of beings." Now, verily, this is in tune with *Satan's reproving sin!* For Mr. C. is at the very head of contention wherever he can be:—he is an Ishmaelite of the Ishmaelites. But he does not not call himself one of the "Clergy," *therefore* he is at liberty to rail, contend. and quarrel, with impunity, to any extent, and in instances without number. To the "Clergy" Mr. C. has similar ideas attached as to that of "Reverend," and uses it to denote the same sort of character, to express the same malevolence, and to produce the same *effects* upon the minds of his readers. He appears to have, himself, and to imagine that his readers have, the idea, that a minister of the Gospel abandons the *rights* of *the man*, and must, in course, *passively* endure whatever quantum of insult himself, or any of the generation of "scorners," may fling upon the character of the ministry, or, whatever violence they may offer to the essential truths of religion. The man who can level such unqualified denunciation against the ministers of the gospel, as does Mr. Campbell, that man, I say, must positively, be destitute of spiritual perceptions to discern the real character of the "Herald of the Cross," or to conceive of the unutterably affecting, solemn, and important relationship subsisting between a Pastor after God's own heart, and the flock of Christ! yea, he must absolutely be ignorant of, or sceptical in, those express promises of a covenant God by which the church on earth is cheered with the assurance, of having ample provision made for her of "under shepherds," to the end of the world. In a word, Messrs. Editors, and for my own part, I feel fully convinced, that Mr. C. possesses none of

those *qualifications* by which the minister of the gospel and the *spiritual* Israelite are bound together in indefinable sympathies and mutual confidence; *in* which *ignorance* he feels always disposed to treat the essential services on the one part and the consequent obligations on the other as matters of *pretension* and priestly imposition. Or, to use, in part, the language of an evangelical Pœdo-baptist, "He can not, or he will not, see any thing about the character of a minister, when ranging a sphere so much above him, but some sordid interest, or some secular scheme." It is becoming me, Messrs. Editors, to make these remarks, because, though a minister, I have had less pecuniary, or any other, compensation for my labours in the gospel vineyard, apart from the *spirit of the office*, than, even, what Mr. C. *acknowledges* he has received. I have digressed: I reassume my subject by repeating the "*one fact*," that Mr. C. is himself one of the most contentious spirits that roams the earth, that he is really dragging others into opposition with him, and then making this act of his coercion *their sin!* For the fourteen years that Alexander Campbell, and his father, have been connected with the baptist society, they have kept it in continued feud and turmoil! But again, Alexander Campbell *designs* in your "Luminary" to *persuade* the community that my "letters" to him are "unworthy of attention, being only a collection of groundless conjectures, malevolent insinuations," &c. This is the fact he designs to prove! What is the evidence! why (in part) "The Clergy are a very contentious and quarrelsome sort of beings!!" How *weighty* and conclusive this testimony would have been against me in a court of justice had Mr. C. made good his *pledge* to prosecute me!

In conclusion, I offer a remark upon Mr. C's. advice to the readers of the "Luminary" "to read the bible a little more than they do, and judge and act a litte more independently." This advice, in its present connection, I conceive to imply, an accusation against the readers of your paper for *reading* it at *all;* particularly when it presumes to circulate any reflections upon him. Well, this incident was certainly *characteristick* of the *modesty* of Mr. C. —to beg a column in a public paper for the purpose, ostensibly, of vindicating his character, and then make it a vehicle of injury to its proprietors! This is a case illustrated by the hedge-hog and snake, or the frozen adder and the farmer.

But, again, Mr. C. advises the community in your paper, as well as in all his writings, to read the bible and act *independently*—or, in other words, not to read any thing of men's speculations or thoughts upon divine truth—but to read solely and wholly the bible;—this is his admonition, his advice, and yet, and *yet, in direct opposition to this advice*, he is himself writing about 70 octavo pages* per month of his own speculations and thoughts upon the bible!! Now, Messrs. Editors, with all possible deference to the profound capacities of Mr. C. I persuade myself that it will not be thought *unreasonable* if I should here suppose, that the combined talents of the ministry in any one, and in each, of the *prevailing* religious denominations, is *equal* to the *individual capacity* of Mr. C. If this be so, then each of those denominations have as much *right* to publish, and the community have as much *incentive* to read, 70 pages from each of said denominations as to read Mr. C's 70 pages! Allowing that there is ten denominations of the *capacity* alluded to, and they would publish 700 pages per month for the community to read; this, together with Mr. C's. 70 pages, would make 770 pages per month—or about 200 pages per week, or about 30 *pages per day!* Where is the time for read-

* This calculation includes his debate on baptism.

ing the Bible? If Mr. C's 70 pages per month do the community any good, the 70 pages written by the *combined talent* of a *whole denomination* may, *in all humility*, be supposed to do *equal* good. If Mr. C's 70 pages do *harm*, the 70 pages of *the denomination* are the more necessary to check that harm! I scarcely need add, that what I have last remarked upon of Mr. C's communication in the "Luminary" is but one of the *parts* of the *whole* of his *inconsistency*:—and that the *immeasurable whole agrees* entirely with the *parts*.

I have now, Gentlemen, given that analysis of Mr. C's communication about me in your paper which I proposed, and I hope you will find your convenience and inclinations harmonize in giving the same an insertion. I have, Gentlemen, no personal cause of offence to Mr. C. I wish to do him no injury: but, on the contrary, good, by preventing him from leading the souls of men and women blind-fold tohell; and thereby making his repentance more bitter and agonizing on earth, or if that should not be given him, to prevent his heaping up "some hidden curse, big with uncommon wrath," against the day of vengeance on his soul: to prevent which I am making an effort to break the chains in which he is dragging his deluded adherents to the gulph of perdition. I am a *man*, having the same *rights* as Mr. C. and therefore have as good authority for writing about Mr. C. and his character, as he has to write about any other person. I am a *baptist* by profession, and after ten years of extensive intercourse with them, may be supposed capable of judging correctly as to the *faith* of Mr. C. compared with that of the baptist church. I am a minister of the gospel, a watchman on the walls of Zion, and called upon, by the most tremendous of responsibilities, solemn of obligations, and *affecting* of privileges, to denounce all "delusions and lies," however specious in appearance, however close in resemblance to the truth, or however congenial to the minds of sinners and carnal professors, and empty formalists. This *effort* of mine is not the offspring of a mind under the first excitement of religious zeal, and green in experience, but the dictates of one, made sober and wary, at the same time somewhat prompt in resolution, and fixed in purpose, by a variety of experience in the drama of human life, and "afflictions of the righteous," which might make a young man grey. Pardon the palpable, and to me unpleasant egotism I have exhibited. Receive my ardent desires and prayers in the gospel of Christ for your souls' triumph, together with the souls of your readers, over all the devices of hell, and corruptions of fallen nature. Farewell.—*We meet ere long on high!*

LAWRENCE GREATRAKE.

Certificates referred to in the preceding Communication.

You next complain that my letters were anonymous, "and to be ranked under the very common and general head of anonymous abuse; and as such, you were not bound to notice them; for who knows not that the ebullitions of anonymous foes carry their own condemnation in their preface?" Pen-doughty man! what madness possessed you to write such a sentence, when you had in your pocket-book a copy of the following written condition which I left in the hands of the printers of my letters, to the end, that you might *never dare* complain of anonymous abuse from me? to wit:

Messrs Eichbaum & Johnston,

Gentlemen—Having referred Mr. Alexander Campbell to you *conditionally*, for my real name, as the author of letters addressed to him over the signature of "A Regular Baptist," and by you printed, that condition is, That Mr. C. *pledge* you his word, that any thing exhibited in those letters, &c. as a fact, is false, and that he wants my name for the purpose of taking legal measures to prove the falsehood! no other considera-

tion will reconcile me to let my name be known. Very respectfully yours,

A REGULAR BAPTIST.

August 17, 1824.

☞ The above condition was left in our hands, and agreed to at the time the name was given to Mr. Campbell.

Eichbaum & Johnston.

Certificate of the Pittsburg Baptist Church.

"At the request of elder L. Greatrake, the church took into consideration the following assertions of Alexander Campbell in his "Christian Baptist," No. 2, Vol. 2, in reference to this church, and the said elder Lawrenoe Greatrake, to wit:—"This gentleman, (meaning our pastor) is at present *hired* by a party, who were excluded from a Regular Baptist Church, at least by a church which, at the time of their exclusion, was recognized as such." Wherefore, resolved, that this church utterly disavow having *hired* the said elder Greatrake to be their pastor; on the contrary, this church do authorize their elder, if he think proper, to say publicly, that we feel confident, that he, our pastor, is many scores of dollars out of pocket in attempting to do us service in the gospel of our Lord Jesus Christ. And furthermore, we utterly deny the latter assertion of Alexander Campbell, wherein he says that we are an "excluded party from a Regular Baptist Church." On the contrary, we have the best of testimonials to prove the reverse; and do hereby authorize our pastor, to make use of any part of the said testimonals he may deem proper, for the purpose of publicly refuting the statement of Alexander Campbell."

Done by order and in behalf of the church, at their church meeting for business.

Signed, W. H. HART.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JANUARY 26, 1825.

"*Heaving an ocean to waft a feather.*"

Some weeks since an essay of considerable length, was sent to us by a friend, with this history accompanying it. "The author thinks that a piece which appeared in the Luminary—No. 17, signed Venerator, contained a dangerous and anti-scriptural doctrine—and he wishes you to publish these strictures on it, by way of corrective."

With great difficulty we decyphered the essay—which we perceive proceeds throughout, on a misconception of a sentence in the piece referred to.—The faulty clause ran thus:

"No plea of ignorance or of inconsideration will avail to excuse, or even to palliate this use of the name and word of God. They MIGHT have KNOWN; they MIGHT HAVE CONSIDERED. He who will at last clothe a guilty world in eternal confusion for "what they did not," will scarcely lend an ear to such excuses for what men so guiltily DID."

Here it will be seen at a glance that the object is, to introduce the condemnation of our Lord Jesus Christ—in his account of the general judgment—Math. xxv. 31—46—on the *omissions of men*.—"In as much as ye *did it not*," &c. &c.—therefore depart ye cursed into everlasting fire," &c. &c. This seems to us to have been very clearly and simply expressed in the sentence just quoted.—And it is a little remarkable that some six or seven of the most respectable religious Intelligencers of the United States have extracted this piece *entire* from the Luminary, with approval and even praise.

If the respected author of these strictures desires an insertion of them, after this explanation, we shall without hesitation gratify him, and shall have no objection to publish temperate remarks from his pen on *imputation* or *original sin*, into which he seems to resolve the remark of Venerator on omissions.

The reply of Elder Greatrake, to the charges of Alexander Campbell, we insert at his request. The public are left

to their own inferences on the subjects brought to view by him.

We, in the first instance, extracted into our columns a few paragraphs of "A Regular Baptist," written by Elder Greatrake, because we believed them substantially true, and because we then (*as we do still*) believed Alexander Campbell an enemy of the truth as it is in Jesus. It is no more than sheer justice to publish, as desired, the foregoing communication. But it is our wish and purpose, to exclude from the Luminary as much as possible, consistently with duty, communications on this subject.—We respect the feelings, character, and general views, of Elder Greatrake, and shall not cease to do so until something stronger than the DICTA and SCURRILOUS ASSAULTS of A. C. is brought in evidence against him.

BIOGRAPHICAL OBITUARY
Of Benjamin Rice.

Extract of a letter to one of the Editors.

"From any thing that appears in your letter you had not heard of the death of Benjamin Rice. This melancholy event happened on the 1st of October last. He was born on the 1st day of January, 1773; he was therefore aged 51 years and 9 months precisely. He was laid in the dust from whence he was taken, by the side of his father and mother. This circumstance renders that memorable spot doubly dear to my recollections. It gives repose to the remains of three persons who, for real moral worth, are surpassed by none. The deceased was, no doubt, one of a chosen few who compose the excellent of the earth. Possessed of a constitutional honesty of disposition, this natural excellency shone more conspicuously when, at the age of about 23 or 24 years, he became, as we believe, a subject of the renovating influence of divine grace. This happy change did not take place in his moral character without long previous conflict.

When we take into view the advantages in precept and example, which he enjoyed under the paternal roof, it is not to be presumed, where he was favoured with "line upon line, line upon line, precept upon precept, precept upon precept," that so soon as he became capable of reflection, his mind would be easy about his future prospects. Early he became the subject of those legal terrors which *will* accompany the faithful presentation of divine truth. The mind under distress will seek relief—this he did; but instead of applying to the balm of Gilead to heal the wounded conscience, he had recourse to the desperate expedient of endeavouring to fill his mind with the principles of infidelity. How long he was engaged in this struggle between his wishes, and the better principles of his education, if he ever informed me, I have forgotten; but it was a considerable time. The conflict was a sore one; rendered more so by the peculiarity of his situation and feelings. Filial affection, ever a most amiable trait in his character, forbade his communicating his sceptical notions to any of his friends, lest it should come to the ears of his parents, knowing the wound it would inflict upon them. Though fond of reading, yet but few were the infidel writings to which he had access. In this state he aimed at confirming himself in his infidelity more by listening to others than by mingling in their conversation, through fear his sentiments might be detected.

The scheme he had marked out for himself was not one which cast off all fear of God from before his eyes. It imbraced in it some reverence for the name and character of Jehovah, and strict integrity and undeviating external morality. With these feelings he rode one day to Danville, in the vicinity of which he then lived, either upon business or with the hope of meeting with some congenial spirit. In the sequel may be traced a singular display

of divine providence in watching over his chosen. Seating himself by the fire in a tavern, he was soon joined by three or four Gentlemen from some of the eastern cities. The conversation happened to turn on the subject of religion. Finding himself among strangers and foreigners, the usual motives for reserve did not exist, and he freely mingled with them in their conversation. They all concurred in condemning the Bible, as revealing a God of injustice and cruelty, and that integrity in our intercourse with mankind was all that, in reason and justice, could be required of us. The conversation was kept up for some time, was conducted with some display of ability on their part, and was, to him, quite interesting. At length there stepped into the room a drunken man, whose appearance was as rustic as his conversation was profane and vulgar. He seemed an adept in profanely invoking the name of his Creator. These Gentlemen immediately forgot the serious subject of their conversation, and appeared, to a man, highly amused with the profanity of the drunkard, and engaged in prompting him to continue it.

This scene afforded matter for much serious and solemn thoughtfulness to my brother. He immediately left his company and returned homeward, deeply impressed with a suspicion, that something must be wrong in a scheme of religious opinions which cast off all reverence for the name of Deity, mingled with something like contempt for men who could be diverted at such irreverent invocations of the name of that awful being, whose attributes they appeared, but a minute before, to be engaged in seriously discussing. He was gradually drawn off from a scheme which was likely to prove fatal to him, and was led at length to look to the atonement made for the sins of the world.

His system of religious doctrine, after he professed the name of Christ, was the doctrines of grace, to the exclusion of works in point of merit, as taught by the reformers, and incorporated in the excellent standards of our church. In conversation with him on the different religious sentiments of the day, I have heard him express his hearty assent to the doctrine of the divine sovreignty in the choice of the subject and application of his grace to the heart, to the exclusion of any foreseen faith and obedience; and that the most pleasing view he ever had of any scheme of religious doctrine was when he could, in faith, say, with wonder and astonishment, "why me! why me!!" And it appeared that this systematic view of the doctrines of grace, which were at the foundation of his trust in life, were the grounds of his support in death. The covenant of redemption, and his interest in this covenant, he intimated, near the closing scene, was a sure foundation, and the only one, on which he would safely venture eternity.

Of a retired disposition, living in a corner of Green county, his name was never enrolled on the records of fame, but it was written in heaven. His exemplary conduct rendered him a blessing to his neighbourhood, as his death is an afflictive dispensation to his surviving friends, and an irreparable loss to a bereaved widow and numerous family of children. Father of mercies, "preserve the fatherless children, and let the widow trust in thee."

JAMES H. RICE.

FROM THE WESTERN MONITOR.

An address to Doct. Jas. Fishback.

Revd. and Dear Sir,

You will permit an humble citizen and brother in the Gospel, in my own name, and in behalf of many of our Baptist brethren, as well as many respectable citizens belonging to no denomination, humbly to solicit from you an answer to the following questions, viz.

1st. What were your reasons for resigning your seat in the Board of Trustees of the Transylvania University, at the time you did?

2d. What were your reasons for holding your seat in that Board as long as you did, and then resigning?

3d. What were your reasons for preaching in the chapel of the Transylvania University under the regulations of the Board, and since declining it?

Dear Brother,

You will do me injustice, if you suppose that the above questions have been either captiously, or arrogantly proposed. I have done it in the honesty of my heart, believing as I do, that justice to your own character, the interest of the University, as well as the claims which the public have upon their public officers, all make their appeal to you for a developement of the *facts* involved in the above questions.

It is a fact that speaks louder than words, and tends justly to excite public suspicion, that all is not right respecting the internal concerns of Transylvania University, when they see religious characters of high standing, and high in the confidence of the religious public, abandoning it.

They necessarily, and justly ask the question, why is it so? I have therefore asked you the question—and I have done it thus publicly, because many of your brethren, as well as many respectable citizens, (as already stated) are asking the same questions, I believe honestly.

Your compliance with the above request will therefore be gratefully acknowledged by your unworthy brother in the Lord.

WM. BOON.

THE GREEKS.

Extract of a private letter of the 14th ult. from Constanstinople:—"The Captain Pacha has disappeared, without doubt forever, from the Asiatic castle of the Dardanelless. Of a superb fleet of 120 armed vessels or transports, only 30 have returned to the Hellespont, and these are so perforated with balls, that the wretched condition of those left behind may be easily imagined.—Perhaps by this time they have been burned by the intrepid Canaris, who has sworn to set fire to them under the very cannon of the Dardanelles. The discomfiture of the Captain Pacha took place at Mytelene. At the moment when his fleet was passing along the canal which leads to the anchorage, the Greek armed vessels entered pell-mell with him, and by this manœuvre neutralized the fire of the Turkish batteries, which could not fire upon the Hellenist vessels without damaging their own. In this state of confusion the fire-ships hooked to themselves all the Ottoman vessels which they could reach, and the conflagration was so terrible that it was visible to an immense distance at sea. It is rumoured upon good authority, that the Turks lost 12,000 men in the Samos attack, which preceded that of Mytelene." *N. Y. Spectator.*

Extract of a private letter from Barcelona, dated Nov. 13.

"Most of the inhabitants of this city are in a state of consternation, dreading that they will be included in the persecution directed against the persons who have belonged to any secret society, and have not donounced themselves. —Several have implored the assistance of the French authorities. More than three thousand families find themselves in this situation, and among them are some of the most distinguished personages in Barcelona. The trial to which those are subjected who go to declare themselves to the Ecclesiastical authorities is extremely discouraging. The following is the form of trial:—Every individual is interrogated as to his name, his calling, his country, the soci-

ety to which he belonged, the name of the person who presented him, and that of the president of the society to which he was admitted. He kneels before a crucifix, and is girt with a stole. Some prayers are offered over him, and the ceremony is concluded by giving him three slight blows. A certificate is put into his hands, which attests that he denounced himself, and is absolved from the excommunication which he had incurred." *Ib.*

JEWS IN POLAND.

A missionary in Poland, from the London Society for promoting Christianity among the Jews, thus writes to the Committee of the British and Foreign Bible Society, from Warsaw.

"Many of the Jews come to us in the Customhouse, requesting us to sell them the New Testament; and there is not a day passing but we have Jews with us; some, like Nicodemus, secretly inquiring after the truth, and others trying to put us to silence."

From the New-York Observer.

CEYLON MISSION.

The following is an extract of a letter from the Rev. Mr. Scudder, American missionary in Ceylon, to his friend in this city. It does not contain the latest intelligence from that island, but it will be perused with interest notwithstanding. The letter is dated, March, 1823.

"You will rejoice to hear that a new era seems to be commencing in this place. We have a long time been obliged to distribute all, or nearly all, our tracts, written upon the olla. We have now a brighter prospect. We have lately had an edition of 6,000 copies of a tract printed, giving a cursory view of the work, of grace in those islands of the South Sea, which have shared so largely in the divine favor. An abridgment of the New Testament has been printed at Colombo, and has arrived in time for us. We have just received 400 copies, and probably shall receive more. In addition to these we have nearly 300 printed tracts and Scripture extracts. Those, with above 1,000 tracts written upon the olla, we hope to distribute. Pray much for the divine blessing upon the word distributed. The Lord appears to be near the place. We have not been left to say that we have laboured in vain and spent our strength for nought. We have now 20 native members of our church, and others will ere long join us. Brother Spaulding has lately had a very interesting subject of divine grace admitted to the church of Marepey, and he has some hope of two others. Tillipally and Odooville have shared in the blessing. At Panditeripo we have not been left without witnesses to the truth. We have five native members at Panditeripo, two of whom joined the church at Tillipally. Gautier, one of my boys, is a bright boy and I hope a sincere Christian. He has been a member of the church about one year. He generally attends me in my tours among the people, and is very useful. Since he joined the church, an interesting girl, named Julia Ann Prime, from the female boarding schools, has been added to our number. She is by birth a Catholic. She has undergone much persecution, and attempts have been made to bring her back to the Catholic faith, but she stands firm as the mountains. She is very active among the people. She goes from house to house to read and converse with them, respecting the great things which belong to their everlasting peace. Another girl who was formerly attached to the boarding school, has returned home to her house, and has, I trust, carried the savour of the Redeemer's name with her. She was lately married to a man in the neighbourhood, at the station where I reside. She has established family prayer. Thus in one house in Panditeripo, the worship of Jehovah unadul-

terated is set up. May she continue faithful unto death. She will probably be admitted to the church in May next. Two others perhaps will be admitted at the same time. I entertain hope of two of my boys at the boarding school also.—One or two others are serious.

"I hope you do, my dear brother, pray much for us. O! pray for the blessing of God upon our labors. Our boarding schools present a bright prospect. I believe we shall see many hereafter, raised up from our boarding schools, who will preach Christ to the heathen after our bodies have mouldered into dust. We have now, three native preachers, and others are promising to enter the same office. Porter and Whelpley, and Niles and Gautier, act almost now as native preachers. They labour among the people.—They are all calculated to do much good, and I hope one day, we shall *license* them to preach the Gospel."

REVIVALS.

From the Columbian Star.

Extracts of a letter to a friend in Washington City, dated

WINDSOR, (Bertie c'ty, N. C.) November 28.

DEAR BROTHER,

In the spring of 1823, having for sometime seen with regret, that all our preaching seemed as water spilt on the dry ground, which cannot be gathered, we resolved, that we would try to attract the public attention to reading the Holy Scriptures. Hence, we constituted, in a short time after, the first Sunday School ever known in this part of our state. After the nature of the institution was explained to the people, almost every one entered into the business with avidity. Many persons of respectability offered their services, either as teachers or managers; and if possible, the children exceeded their parents in zeal for the school. The The first school contained about 40 constant readers, but, soon after, five or six others were constituted, several of which had between 60 and 70. At the close of the last quarter, I attended the examination of two of the schools. In the first, on Lord's day, there were repeated 2,200 verses, which had been memorized mostly by small children. In the second school, on the Lord's-day following, there were repeated 2,300. In both instances some of the readers were absent. In this school there were two young women, one of whom had committed to memory 19 chapters, and the other, 15.

In one church, where the school was well attended, there have been, in the course of this revival, 143 baptized. Here almost the whole school have followed the Lord Redeemer, and have been baptized. Many of them are youths not exceeding from 13 to 15 years of age. All of them seem to have arisen to newness of life.

The revival still continues, but not with the same warmth, as formerly. Baptism is yet frequently administered, but the candidates are not so numerous as they have been. In the present month there have been 59 baptized, making in all in this county since the first of last January, 687. The blessed work is still spreading in other places, not only in this, but in some of the adjoining counties.

Yours, in Christ Jesus,

RICHARD POINDEXTER.

Hamilton College.—A letter from a friend in Hamilton College contains the following paragraphs:—"We have an interesting season in College now. A number entertain a hope, that they have passed from death unto life, and rejoice with trembling in their new birth. The Lord began the work, and we know that he is able to carry it on, till all shall be made to acknowledge that "there is form and comeliness" in Jesus, and a renovating influence in the waters drawn from the wells of salva-

tion. The 'still small voice' seems emphatically among us speaking peace to our souls, yet solemnly declares 'there is no peace to the wicked.' "

Tel.

A work of grace has recently commenced in Bethlehem in this state. Between twenty and thirty are hoping that they have experienced a saving change, and many more appear to be deeply anxious for their souls. The prospect in some of the adjacent societies is very encouraging.

In a part of New Milford there is also a powerful work. In one small village there are thought to be nearly thirty subjects of the work.

We understand there is quite a general Revival in Newark, New Jersey, in the society of the Rev. Mr. Russel.

Religious Intelligencer,

In Southbridge, Massachusetts, during the past year, forty persons are supposed to have shared in the gracious work, 27 of whom were baptised, and joined the Baptist Church. For several years previously, there had been occasional additions.

The Christian Secretary states that a revival of Religion progresses at Blanford, Mass. that fifteen have been baptised and with some old professors have united in church relation.

At Ashford, Conn. one hundred souls have been brought out of nature's darkness into the marvellous light of the gospel, during the present revival, and among the number are nearly all the persons over 12 years of age, connected with the Sprague Cotton Factory, in that place, most of whom have united with the Congregational, Methedist and Baptist Churches.

BURKE'S FONDNESS FOR CHILDREN.

Mr. and Mrs. Shackleton, surprised him on the carpet busily occupied in romping with his two boys, and used to mention the affectionate interest he took in their infantile amusements as a proof of an amiable mind, joined to what the world knew to be a great mind. Even to a late period of life, he delighted in children, amusing himself with what he called "his men in miniature," frequently participating in their juvenile sports, and while playing with them, perhaps at the same moment instructing their grandfathers, by turning from one to the other to throw out some forcible truth upon human nature, from the scene which their little habits, passions, and contentions afforded. It was no unfrequent thing to see Mr. Burke spinning a top or a tee-totum with the boys who occasionally visited him at Beaconsfield; the following is an instance of the same kind.

A gentleman well known in the literary and political world, who, when young, amused himself by taking long walks in the vicinity of London, once directed his steps to Harrow, about the time of the coaliton ministry, when, on a green in front of a small cottage, he spied an assemblage of such men as are rarely seen together; Mr. Burke, Mr. Fox, Mr. Sheridan, (the owner of the cottage,) Lord John Townsend, Lord William Russel, and four or five others the most eminent of the Whig party, diverting themselves after, what was then customary, an early dinner. Mr. Burke's employment was the most conspicuous; it was in rapidly wheeling a boy, (the late Mr. Thomas Sheridan) round the sward in a child's hand chaise, with an alertness and vivacity that indicated an almost equal enjoyment in the sport with his young companion; who in fact was so much pleased with his play-fellow, that he would not let him desist, nor did the orator seem much to desire it, till a summons to horse announced the separation of the party.

London Eclectic Review.

From the Boston Centinel, Dec. 25.

LANDING OF THE FATHERS.

The 204th anniversary of the landing of the *Pilgrim Fathers* at Plymouth, was commemorated in that town on Wednesday, with augmented demonstrations of gratitude and festivity, and by greatly increased numbers.

Song.—Written for the above Anniversary by the Rev. Mr. Pierpont, of Boston, and sung by Mr. Brown, of Bridgewater.

The *Pilgrim Fathers*—where are they?
The waves that brought them o'er
Still roll in the bay, and throw their spray
As they break along the shore:
Still roll in the bay, as they rolled that day
When the *May-Flower* moored below,
When the sea around was black with storms,
And white the shore with snow.
Chorus—Still roll in the bay, as they rolled that day, &c.

The mists, that wrapped the pilgrim's sleep,
Still brood upon the tide;
And his rocks yet keep their watch by the deep,
To stay its waves of pride.
But the snow-white sail, that he gave to the gale
When the heavens looked dark, is gone;
As an angel's wing, through an opening cloud,
Is seen, and then withdrawn.
Chorus—It is gone from the bay where it spread that day, &c.

The pilgrim exile—sainted name!
The hill, whose icy brow
Rejoiced when he came, in the morning's flame.
In the morning's flame burns now.
And the moon's cold light, as it lay that night
On the hill side and the sea,
Still lies where he laid his houseless head;
But the pilgrim—where is he?
Chorus—He is not in the bay, as he was that day, &c.

The pilgrim fathers are at rest:
When Summer's throned on high,
And the world's warm breast is in verdure drest,
Go, stand on the hill where they lie.
The earliest ray of the golden day
On that hallowed spot is cast:
And the evening sun, as he leaves the world,
Looks kindly on that spot last.
Chorus—Not such was the ray that he shed that day, &c.

The pilgrim *spirit* has not fled:
It walks in noon's broad light;
And it watches the bed of the glorious dead,
With the holy stars by night.
It watches the bed of the brave who have bled,
And shall guard this ice-bound shore,
Till the waves of the bay, where the *May-Flower* lay,
Shall foam and freeze no more.
Chorus—It watches the bed of the brave who have bled, &c.

ANECDOTE.

An Indian boy, who had been some time under a course of religious instructions, one day asked his teacher how long it was, since Christ died for sinners? He was told that it was 1824 years. "Is that the reason why you say this year is 1824?"—"Yes" "Did he mean all his children, when he said, 'Go preach the Gospel?' "—"Yes."—"Why, then, has it not been brought to us before?" His teacher was speechless. Christian reader, can you give an answer?—*West. Rec.*

EXTRACT.

How happy should we be, were the King of kings this night to bestow upon us a million: how blessed should we consider ourselves. *Give* a *little*, and you are still more blessed; for it is more blessed to *give* than *receive*.

APHORISM.

Would you judge of the lawfulness or unlawfulness of pleasures, take this rule:—Whatever weakens your reason—impairs the tenderness of your conscience—obscures your sense of God, or takes off the relish of spiritual things:—in short, whatever increases the strength and authority of your body over your mind—that is sin *to you*, however innocent it may be in itself.

Southey's life of Wesley.